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Number 15

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A King Shall Reign In Righteousness

C. C. Crowston

Isaiah 21:1.

Earth soon shall have a reigning King,
Who shall to it rich blessing bring;
He'll rule with power and righteousness,
And banish all man's wickedness.

He'll make the desert bloom and sing,
And take away the serpent's sting;
He'll make the lion feed on straw—
Its thirst for blood He shall withdraw.

He'll lift the curse from off the earth,
And bring about its second birth;
He'll banish Satan from his throne,
And take earth's kingdoms as His own.

Now Heavenly glory crowns His brow,
Then earth before His throne shall bow—
As all up there before Him fall,
So earth shall crown Him Lord of all.

All creatures—whether foe or friend—
Submissive to His will shall bend;
His ruling pow'r shall reach as far
As space admits, or shines a star.

O come Thou mighty "King of Peace",
And bid earth's woes and sorrows cease;
The universe has none but Thee
To lift the curse, and set earth free.

Come down, O Lord, and renovate,
And bring about that glorious state,
That Prophets echoed in our ears
Should come within the roll of years.

While Thou art gone the demons strive
In league with man to make sin thrive—
Sin spreads and grows in every form,
And wilder roars the devil's storm.

O come and speak Thy "Peace be still",
Creation then shall do Thy will;
The suffering world, the "exiled race",
Must groan till Thou dost take Thy place.

Thy saints, Lord, too, are sore distressed,
And long for Thine own hallowed rest;
Come Lord, and take Thy crown and throne
And reign supreme o'er every zone.

We gaze, O Lord, with anxious eyes
Into those deep and silent skies;
We know from yonder radiant dome
Thou soon wilt come to waft us Home.

We long, O Lord, Thy face to see,
And find our endless joys with Thee—
Grant us with fervent love to wait
Until we pass the "rapture" gate.

—Selected.

Relief and Service News

Relief Worker makes Supreme Sacrifice

A note of sadness comes to us with the news that one of our relief workers died en route to her field of service in India. Marion Nafziger, R.N., who sailed from San Francisco on April 28 was removed from the ship and transferred to a hospital in Singapore for an appendectomy. We learn through the American Consul in Singapore that the operation was performed on July 6 and that pneumonia complications immediately followed resulting in her death on July 8. Complete details have not yet been received.

Marion Nafziger was the daughter of Enos R. and Elizabeth (Erb) Nafziger, Waterloo, Ontario, born August 10, 1921. A memorial service was held on July 14 at the Erb Street Mennonite Church, her home congregation, Waterloo, Ontario.

25-Year Anniversary Booklet

Twenty-Five Years, The Story of the M.C.C. 1920-1945 is the title of a new publication just off the press. The pictorial 24-page booklet is 8½ by 11 inches in size and summarizes briefly the activities of the M.C.C. since 1920. The front pages are devoted to Mennonite heritage and "How the M.C.C. Began" followed by chapters on Relief, Colonization, Civilian Public Service, Peace, and Mutual Aid.

Relief Food Shipments

Recent food shipments have enjoyed a favorable increase in volume. A shipment of canned meats, vegetables, and fruits weighing 71,576 pounds with an evaluation of \$18,147.74 cleared port on May 15 on the American Importer en route to Germany. A 335-case shipment of whole milk powder, evaluated at \$4,120.50 left port on June 7 destined for Germany aboard the American Banker.

A small shipment of assorted fruits cleared port for England aboard the Empire Yukon on June 7. Weight of this shipment was 3,672, evaluation \$248.40.

On June 8 two shipments left New York harbor for France. These shipments consisted of home processed meats, vegetables, fruits, soups, and beans with a total weight of 173,088 pounds and an evaluation of \$18,542.50.

Community Canning Projects

Several announcements have been made concerning the relief canning program for this year. However, for those who missed these announcements and because there has been some delay in the release of the new food folder we are again presenting a few of the general facts covering this aspect of the Material Aid Program.

Reports from the field and from recently returned workers indicate that the following home-processed goods fill a very real need. They are listed in the order of their importance.

1. Canned meats and fats.
2. Canned and dried fruits.
3. Dried and canned vegetables.

The need for meats and fats remains a primary one. There has been and there will continue to be a shortage of fruits, and therefore people living in fruit growing sections are particularly encouraged to give support to this project. Dried fruits, because of their high sugar and calorie content, are very acceptable. Canned and dried peas and beans are most acceptable among the vegetables. Corn has a high

nutritional value but is not too well known in certain areas of the world. Dried corn is acceptable for China. Some vegetables such as pickles, sauerkraut and beets do not make a desirable relief product.

When possible people are encouraged to can in tin. Loss through spoilage and breakage are less when canning is done in tin. However, loss due to these two factors has remained comparatively small, and therefore when facilities are not available for canning in tin, we hope people will continue to can in glass.

The M.C.C. will pay for jars in the same manner as in previous years. However, an increasing number of people desire to supply these as part of their contribution and this procedure certainly is acceptable. New jars are preferred. However, used jars with new rubbers and lids may be used.

C.P.S. SECTION

J. David Hooley, dairy tester in Butler County, Pennsylvania, drowned on Saturday, June 29 while swimming with a group of four people. It is believed that David could not swim very well and while wading stepped into a hole. His body was taken to his home at Bellefontaine, Ohio, where the funeral was held on July 2. His death is the sixteenth in Mennonite C.P.S. Camps.

C.P.S. Directory

A C.P.S. Directory has been compiled by the National Service Board for Religious Objectors. It includes a list of all men assigned to C.P.S. before July, 1946, their address, year of birth, number of camps in which they served, date of induction and date of release, church affiliation, and occupation. The Directory also contains lists of all units, staff members, summary of systematic discharge schedules, a list of the men who died in C.P.S., of participating churches, and the number of C.O.'s from each denomination as well as handy reference material and statistics. The directory may be obtained by writing to N.S.B.R.O., Post Office Box 1636, Washington 13, D. C. The price is 50 cents per copy.

Meeting with S. S.

Selective Service called a joint meeting with the National Service Board, the Brethren Service Committee and the Mennonite Central Committee on July 9 and 10. The purpose of the meeting was to obtain a perspective for the future planning of C.P.S. and to determine what the church agencies wanted in terms of work projects beyond October 1, 1946. Scheduled for July 11 was a meeting of Selective Service with the respective technical agencies to determine their needs. Following these two meetings it is expected that a rather definite policy will be announced by Selective Service.

Selective Service tends toward a simplification of the work projects and will likely be in the direction of soil conservation and forestry service. It is expected that two M.C.C. base camps will remain open after October and that camps in the mid-west will be closed this fall. There will be no inductions during the summer but will begin on September 1.

The Christian can endure trials and hardships because his nature is different.

The impossible becomes possible when we trust God.

Hold Your Tongue

Job 13

John MacBeattie

There is a point in trouble and in perplexity when the human heart cannot longer endure words that have no healing in them. Job protested against the empty speeches of his friends, "O that ye would altogether hold your peace! and it should be your wisdom."

There is a mood when a man wants to be left alone; words only aggravate his grief and the best kindness that other people can show is to observe a reverent silence in the presence of a grief they cannot comfort. Elisha was in this state of mind when men reminded him that he was about to lose his master, "I know it; hold ye your peace."

There is a moment when something within us aches to hear better things than mortal man can say. Job's intention was to make his appeal to God; He is His own interpreter, He can speak the final word and say wiser and more comforting things than human lips can ever express.

There is a spot where Christ's intervention is the saving of us. When the evil spirit in the tormented life cried out against Christ, He swiftly silenced it; "Hold thy peace, and come out of him." Christ has it in His power to give no quarter to evil. Make Him your Friend and He will subdue and silence every enemy of your peace.—*The Christian (London)*.

"I Want You"

A touching incident has been told of a sixteen-year-old girl who was a chronic invalid, and whose mother was a pleasure-loving woman who could not endure the idea of being much with her shut-in daughter. While the mother was traveling abroad in Italy, she remembered the coming birthday of her daughter, and sent her a rare and wonderful Italian vase. The trained nurse brought it to the girl, saying that her mother had sent it so carefully that it came right on her birthday. After looking at its beauty for a moment the girl turned to the nurse and said: "Take it away, take it away. O mother, mother, do not send me anything more; no books, no flowers, no vases, no pictures. Send me no more. I want you, you!"

Don't give Christ things—only things. He wants you. "Son, daughter, give Me thy heart." That daughter wanted her mother. She wanted her presence, her companionship, her love. Christ wants you. He wants you first of all. He wants your yielded heart, your confidence, your trust, your union with Him. He wants your love, prompting you to give the best possibilities you have. He says, "I want you, you." Your heart fully given, He knows all else will follow.—*Publisher Unknown*.

Editorial

Democracy and Discipline

WE have entered again an era of swift and radical changes. Almost always the post-war years are years of sweeping readjustments. Numerous governments have completely collapsed. Others are undergoing a transition little short of revolutionary. In all this turmoil our own institutions have not been unaffected. Our nation has been struggling against strong undercurrents of influence which would turn her from her historic course of democracy to more streamlined, centralized methods. This is done in the professed interest of efficiency and effectiveness.

None of us lives to himself, and none dies to himself. We are affected by our environment more than we sometimes are aware. Trends in the political world have their counterpart in trends in the polity of the Church. Environmental influences are inevitable. But we should seek to clearly analyze them and intelligently direct and control our course. Otherwise we may become like waves, driven of the winds and tossed.

During the past couple decades there has been a strong current in our Church life toward greater centralization of polity. Perhaps this trend has not been definitely analyzed. But undoubtedly it is in part the natural reaction to the growing centralization in national life. Besides this, it reflects the political opinion that proper disciplines are not possible in a democratic administration; that efficiency is inevitably sacrificed for freedom; and that effectiveness of purpose is achieved only under strong centralization. If these conclusions are correct we should foster more centralized Church control.

But we should not accept these conclusions without careful examination. We should keep our eyes wide open and effect changes intelligently. "If the blind lead the blind both shall fall into the ditch" (Matt. 15:14).

Is proper efficiency incompatible with democracy of administration? Is effectiveness sacrificed to the principle of individual liberty? Is discipline possible without dictatorship? These are the questions which call for clear answers.

We can get light on the problem from the Scriptures. Certainly the first general church council at Jerusalem was not dictatorial. The Apostle did not appear to dominate the situation. Freedom of interplay of opinion was obviously allowed. And yet there was a recognition of the position of the leaders, and a proper respect for their convictions. The first principle is given in Jesus' word to His dis-

ciples: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:25-28.) "But he that is greatest among you shall be your servant." (Matt. 23:11.)

It seems quite clear that during the last couple generations there has been a strong drift contrary to the specific and repeated warnings of our Lord on this point. There has developed a great retinue of pompous titles, different indeed from those specifically forbade in Matthew 23:8-10, but the same in principle. It is time for us to examine where we are going.

On the question of discipline the Scriptures are likewise clear. The first principle is laid down by the Apostle Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1.) Details of proper steps for reconciliation, understanding and harmony are given by Jesus. (Matt. 18:15-17.) In connection with this latter Scripture, which is specifically considered on the admission of members to the Church body, there has been a very grievous disregard for the final step. Probably the previous steps are not usually taken, and therefore it is inconsistent to take the action to disfellowship an errant member. The weight of the responsibility in this relationship is indicated by the concluding statement of Jesus: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." There has been a great reluctance to accept the clear implications of the tremendous responsibility indicated. But the clear implication of that responsibility remains whether we want to recognize it or not. If we neglect the proper disciplinary actions necessary to keep the Church clean, harmonious and effective we have been derelict of our duty as shepherds of the flock.

The final question is whether proper discipline is possible without the regrettable tendency toward dictatorial methods. There is clearly no dictatorial implication in Jesus' method outlined in the Scripture above referred to. (Matt. 18:15-18.) Certainly a democratic body can just as

readily keep its ranks consistent and harmonious as any other system. It means, however, that the body is not subservient to the ideas of one person. The standards set are the accepted norm of the group and not individual notions. This is the safeguard and a source of strength in the truly Christian way. Where there is honest difference of conviction, as there was in the first council, (Acts 15:6-31) there needs to be mutual concession and a spirit of charity.

However, the trend at present seems to be in the direction of undue latitude for differences. There is such a wide variation that there is no consistency. There are such great differences that harmony is seriously affected. There is such a dispersion that there is not sufficient cohesion. There is such a scattering of emphasis in teaching that we have lost our effectiveness. If we are to maintain efficiency and usefulness we must reduce individual differences to a minimum not inconsistent with the liberty of the gospel. We need constantly to be reminded, moreover, that this is not an implication of coercion. It is merely protecting, focusing and applying in an effective way the principles commonly believed and fostered by the body. Those who find themselves too far removed from the norm of the group should voluntarily acquiesce to the common consensus of the group; or finding this impossible they should, out of respect for most basic ethical considerations, cease to obstruct and embarrass the body. The implications are clear. If the body as a whole holds definite convictions based on the Scripture, those things held dear should not be forfeited for a small minority of dissenters.

But that is exactly what is occurring in the Brethren in Christ Church at the present time. The precious heritage of many of our distinctive and distinguishing standards is being sacrificed for a few who cannot seem to see their value, but do not have the grace to either voluntarily bring themselves into conformity for the sake of the body, or finding that personally impracticable, as a final resort to disassociate themselves in order to relieve the inconsistency and resultant loss of influence and effectiveness.

There is nothing dictatorial about this. In fact it is the strongest kind of truly democratic procedure. The group as a whole can determine the standards which it will cherish and promote better than to have such considerations forced upon it dictatorially. The resultant convictions will be the true convictions of the group as a whole rather than of one person. But the enforcement of a consistent adherence to the established standards should not be a matter of individual acceptance or re-

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Holiness Unto the Lord

Holiness and the Lord's Return

Charlie Byers

"That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

—(Ephesians 5:26-27.)

AFTER the ascension of Christ the disciples preached that He was to return again as He had gone away. The Jews condemned Christ but it was the modern civilization that nailed him to Calvary. After Christ's ascension the world went backwards for a thousand years and was plunged into the dark ages. Civilization cannot afford to turn its back on a bleeding Saviour or we will go backwards too. In the darkness of these ages the glorious truths of the gospel were almost lost. The return of Christ was almost forgotten but in the tenth century the lights began to burn again with the rebirth of the teaching of Christ's return.

The reason that God has not done much for some people is that they do not co-operate.

God instilled the thought that we could be saved and sanctified. These great truths broke out in England and France and many of the people were imprisoned. Then Methodism swept over the land. Wherever there is a revival, there is a revival of the teaching of the return of Jesus. It runs parallel with the teaching of holiness.

Heaven is a holy place—there is nothing unclean there. People do not get blessed about heaven and talk about it unless they have a holy work done in their hearts that runs parallel to the holiness of heaven. If you have a little heaven in your soul at home in your kitchen, you will talk about it when you go to prayer meeting.

Holiness and the Lord's return go together because a holy people live holy in expectation of the Lord's return. It is the work of holiness to get the bride ready. The Holy Ghost is going to and fro getting the bride from the professed church. Those people who go to heaven are not flirting with the world but are holy and love the Lord dearly. You will not be among the bride unless you go through with God and get holiness. You will only be ready for Christ's return without being sanctified when you are still ignorant of the teachings of Christ. As soon as you get heaven's light and back up on it you will not be one of heaven's bride.

The Holy Ghost cuts the bride loose from all the things of the world which she

might have loved. But we have to decide for ourselves like Rebecca had to decide for herself and detach herself from all the home ties.

We only hear what our ears are tuned to hear. It is the work of holiness revivals to get our eyes turned toward heaven and our ears tuned to the trumpet. The work of the Holy Ghost is to win the bride and make her love the Lord with all her mind, soul and strength. You can not love the Lord fully until you are sanctified holy. All your energy is concentrated on one thing and that is to serve the Lord.

Holiness gives a passport into the holy city. We can have an assurance that we can be ready when the trumpet blows.

—General Conference 1946

Inward Holiness

William Carvosso

"Holiness is the zero point on Heaven's thermometer, that measures the warmth of our love and meetness for the inheritance of the saints. Above that point there may be height; but however slightly, just so far as we sink beneath it, it is all lowness, a lowness that shuts us out. The love that gave the 'only begotten Son,' placed the test as low as could possibly be. Holiness, we repeat it, is the zero-point."

IN THE same happy frame of mind which God brought me into at my conversion, I went on for the space of three months, not expecting any more conflicts but, O, how greatly was I mistaken! I was a young recruit, and knew not of the warfare I had to engage in. But I was soon taught that I had not only to contend with Satan and the world from without, but inward enemies also, which now began to make no small stir. Having never conversed with any one who enjoyed purity of heart, nor read any of Mr. Wesley's works, I was at a loss, both with respect to the nature and the way to obtain the blessing of full salvation. From my first setting out in the way to Heaven I determined to be a Bible Christian; and though I had not much time for reading many books, yet I blessed God I had His Own Word, the Bible, and could look into it. This gave me a very clear map of the way to Heaven, and told me that without holiness no man could see the Lord.

It is impossible for me to describe what I suffered from "an evil heart of unbelief." My heart appeared to me as a small garden with a large stump of a tree in it, which had been recently cut down level with the ground, and a little loose earth

strewn over it. Seeing something shooting up I did not like, on attempting to pluck it up, I discovered the deadly remains of the carnal mind, and what a work must be done, before I could be "meet for the inheritance of the saints in light."

My inward nature now appeared so black and sinful, that I felt it impossible to rest in that state. Some perhaps, will imagine that this may have arisen from the want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance; the witness was so clear that Satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance

*The blessed hour when from above
I first received the pledge of love.*

What I now wanted was inward holiness; and for this I prayed and searched the Scriptures. Among the number of promises which I found in the Bible that gave me to see it was my privilege to be saved from all sin, my mind was particularly directed to Ezek. 36:25-27: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This is the great and precious promise of the eternal Jehovah, and I laid hold of it, determined not to stop short of my privilege; for I saw clearly the will of God was my entire sanctification.

The more I examined the Scriptures the more I was convinced that without holiness there could be no Heaven. Many were the hard struggles which I had with unbelief, and Satan told me that if I ever should get it I should never be able to retain it; but keeping close to the Word of God, with earnest prayer and supplication, the Lord gave me to see that nothing short of it would do in a dying hour and the Judgment day. Seeing this, it was my constant cry to God that He would cleanse my heart from sin, and make me holy, for the sake of Jesus Christ.

I well remember returning one night from a meeting, with my mind greatly distressed from a want of the blessing; I turned into a lonely barn to wrestle with God in secret prayer. While kneeling on the threshing floor, agonizing for the great salvation, this promise was applied to my mind: "Thou art all fair, my love; there is no spot in thee." But like poor Thomas, I was afraid to believe lest I should deceive myself. O what a dreadful enemy is unbelief! Thomas was under its wretched influence only eight days before Jesus appeared to him; but I was a fortnight after

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Prayer Corner

The Prayer of Faith Shall Save the Sick

Melancthon's life was saved from death in answer to Luther's prayer.

A messenger was sent to Luther saying, "Melancthon is dying." He hurried to his side, and found that it was even so. Melancthon roused himself and looked into the face of Luther saying, "O Luther, is this you? Why do you not let me depart in peace?" Luther made this reply: "We cannot spare you yet, Philip," and so upon his knees he wrestled with God for upwards of an hour. He went again to the bedside of Melancthon, who said, "Dear Luther, why don't you let me die in peace?"

"No, no, Philip; we cannot spare you yet," was Luther's reply. Soup was then ordered, and he was pressed to take it, but again Melancthon declined, saying, "Dear Luther, why will you not let me go home and be at rest?"

"We cannot spare you yet, Philip," was the reply. He took the soup, regained his health, and laboured for years afterwards in the cause of the Reformation. When Luther returned to his home he said with an exclamation of joy: "God gave me my brother, Melancthon, back in direct answer to prayer."—*Selected.*

The Lord Is My Shepherd— I Shall Not Want

Anna E. Minogue

THERE was a time years ago when I found myself in extreme want. I wanted satisfaction but I knew not where to find it; I sought diligently for it in pleasure but I discovered to my chagrin that that only endured for the moment and did not impart the permanent contentment that I was seeking. Others have sought for satisfaction in education, science, art or a chosen career—with the same result that for the effort and energy expended, they have felt that the recompense has been disappointing.

Then I stumbled into the outstretched arms of the Good Shepherd, and immediately I found that for which I had been so aimlessly seeking, namely, the salvation of my soul, through His sacrifice. I was at home, I was at rest, and I resolved to follow this Shepherd the remainder of my days on earth and look forward to the eternal Home yonder with Him.

And since then the road has been narrow, often it has been steep, sometimes it has been dark through the valley, but there have also been places where the view has been magnificent and glorious as I have

caught glimpses of the future path that leads straight to glory above. Through these years that I have known Him, He has always proved to be the Good Shepherd. He has never deserted me no matter what the experience, even when I have gone astray temporarily, He has sought me out and, thanks be to Him, He has always found me and made me conscious of His tender care for me.

I have known what it is to be penniless, but then He has supplied all my needs; I have suffered pain but then He has supplied that want; He has healed me. I have been alone and filled with loneliness, then the realization of His presence has been made more real to me; I have been in the conflict against the forces of evil, the principalities and powers, the rulers of the darkness of this world, the spiritual wickedness in high places; then He has given peace to "stand, * * and having done all, to stand". I have been discouraged and disheartened in the struggle of life, then He has been my Comforter; I have been weary, then He has increased strength. I

Get The Vision

(Isaiah 6:1-8)

*Get the vision, wondrous vision,
Not of sordid things of earth;
These have now well-nigh despoiled us
Of the things of untold worth.
Get the vision, matchless vision,
That the ancient prophet saw,
Of the high and holy Being
Which inspired such sacred awe.*

*Get the vision, lofty vision,
Of the Lord upon His throne,
That shall in the dust prostrate us,
Till, indeed, we're all His own.
Get the vision, thrilling vision,
Of "the King, the Lord of Hosts;"
May our eyes behold the glory
Of the moving "door" and "posts".*

*Get the vision, melting vision,
That from us the cry shall wring:
Woe is me for I'm undone, Lord,
Since "mine eyes have seen the King."
Get the vision, fiery vision,
That shall burn up self and sin,
And the living coal refine us,
Making us all pure within.*

*Get the vision, broadened vision,
Till the world's great need we see,
And our hearts cry out, with fervor,
Here am I, send me, send me.
Give the vision, O, our Father
Of Thyself and of Thy Word;
Let the message of salvation
By all mortals soon be heard.*

—Selected.

have tasted of failure, that bitter cup, then I have found that He has led me beside the still waters, and I was made to drink deeply of His satisfying portion.

Daily the Good Shepherd leads and I am content to follow. Some days I wonder why He leads me thus, but He has had a purpose—if I had gone my own way, I would have gone astray, and this is by far more important to Him, than any service I might render unto Him. No shepherd gorges his sheep with a week's supply of food and then expects them to get along without his solicitous oversight until perhaps a month has passed. No, no, that is not a shepherd. A shepherd is responsible for his sheep, they are under his care daily. Daily he feeds them, daily he waters them, and every evening when it grows dark, he guides them back to the fold. Does this mean anything to you in a spiritual way? Sleep is a time for rest, for growth, for recuperation—it is as necessary as our daily food and drink. It is not a time to be spent in fretful worry and anxiety. Can not the Good Shepherd, who leads me throughout the day, also shelter me at night? And can He not prepare the morrow for me? He knows best where to lead me the next day. Is that not what He meant when He said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." Confidence in His unerring judgment engenders confidence within us to face each day, with strength not only to go through the day but to attempt the seemingly impossible at times, relying upon His never ending presence and help.

He leads me into the green pastures—He satisfies. He leads me beside the still waters—He controls and quiets me. Moreover, He restores my soul—He restores, He heals the wounds, He forgives me daily my trespasses, as I daily follow Him, and enables me to forgive those who trespass against me through His grace. The Good Shepherd has given His life for the sheep, that they by partaking of His life, may daily become under shepherds and in turn "feed His other sheep." As we feed upon Him, we create a hunger in others to know Him too. It is when we fail to follow daily that we are a disappointment to Him and to those with whom we come in contact during the day.—*Gospel Herald.*

A Man of Prayer

James Gilmour, the pioneer missionary to Mongolia, was a man of prayer. He had the habit in his writing of never using a blotter. He made it a rule when he got to the bottom of any page to wait until the ink dried and spend the time in prayer. That kind of habit drives prayer right into all the chinks and corners of our lives like the mortar that holds the building stones together.—*Unknown.*

The Evangelical Visitor

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JESSE W. HOOVER, Editor
To whom all communications
should be addressed.

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Announcements

HOLINESS CAMPMEETING

at Roxburg, Penna.
August 3-11, 1946

— 3 SESSIONS DAILY —

9 Days of
Evangelistic — Holiness — Healing — Mis-
sionary — Young Peoples — Children's — and
Prayer Meetings

EVANGELIST J. N. HOSTETTER
Clarence Center, N. Y.

Day Speakers—

WILLIAM LEWIS
Upland, Calif.
ARTHUR MUSSER
Buffalo, N. Y.

and Others.

Song Leader—

HAROLD SCHEIDEL
Kitchener, Ont.

Special Singers—

HENDERSON SISTERS TRIO
Gormley, Ont.

For reservations and information, write—

A. C. Zook, Sec., Chambersburg, Pa., R. R. 1
Lodging and meals on the free will offer-
ing plan.

Please bring bedding.

We are planning to meet the Blue Ridge Bus and the Penna. R. R. train that leave Harrisburg each morning and arrive in Shippensburg at 8:30 and 9:00, respectively, E. S. Time.

In case of another time, telephone Shippensburg 916-R-13.

For further information, write A. C. Zook, R. D. 1, Chambersburg, Pa.

Every one has a high calling if his radio is tuned in to God's station.

WANTED

We, the trustees of the Roxbury Camp, are starting to build the new tabernacle at Roxbury and are soliciting free labor as follows:
Starting August 12, carpenters and laborers throughout the entire building program.
August 15, steel workers wanted.
August 19, masons needed to lay concrete blocks until the walks are completed.
All workers coming inform Bro. Avery Solenberger, Chambersburg, R. 2.
Come over and help us.
Boarding and lodging free.

Trustees.

Out of Touch

"Thru the Spirit they told Paul not to go to Jerusalem." (Acts 21:4b)

ONE of the sad things a careful student of religious biography notices frequently is that folks of faith and fellowship frequently are found out of touch with the Lord. And then they often do things that dishonor the Lord and hinder their work and testimony. As I study the story of Paul's going up to Jerusalem and the events that occurred there I can see nothing else but that this was an experience of Paul. Why did not the Spirit tell Paul he should not go up to Jerusalem? or was Luke mistaken when he wrote? Oh, I know the commentaries explain that they just meant to tell him that he would suffer there, and so the story indicates later in the chapter when Agabus prophecies, but here it is a plain "Do not go." Why did the Spirit tell these disciples and not Paul?

Paul had his heart so set upon taking that offering up to Jerusalem that he could not hear anything else. He was greatly pained by the rift between the Jews and the Gentiles. He loved his people with a passionate love. (See Rom. 9. 1 f.) He felt that this offering would be a proof of the work of grace in the Gentiles and that as he presented that they would believe. The Lord knew they would not, and He tried to prevent his going to Jerusalem. What passed in Paul's own heart and mind is not known, but the record plainly says to him thru the voice of the Spirit to the Brethren at Tyre, "You shall not go up to Jerusalem."

But he went and what happened? The money offering is never mentioned. The reception at Jerusalem was cordial, in its way, but at once a compromise is proposed that ordinarily I feel Paul would have spurned. You know the story: suffering, imprisonment, two years of idleness—no record of any ministry at Caesarea except making old Felix tremble, then a great finale in his address to Agrippa, the voyage to Rome and two years in prison there and then—tradition only.

No, God did not forsake Paul. Again and again He met him, spoke words of comfort to him and in the journey to Rome and at Rome greatly used him.

This story with varied setting has often

been enacted through the centuries, and in my experience and likely in yours. We thought out our plans and went ahead. God had other plans, tried to show us, but we would not be led; He let us have our way, we suffered as did our testimony; but thank God He did not leave us, but again used us as he did Paul. (See I Peter 5:10.)

This is the message of this story to me, a message of warning, and a message of hope and encouragement. How patient God is! How fallible and human, man!

—Azimuth.

EVANGELISTIC SLATE

Illinois

Mt. Carmel Orphanage,
Coleta, Ill. July 21-Aug. 4
Evangelist, Donald Heer

Oklahoma

Red Star, Leedey, Okla. Aug. 11-25
Evangelist, Donald Heer

Pennsylvania

Ganister, Tent Meeting July 28
Evangelist, Norris Bouch

ONTARIO FALL LOVE FEASTS

Waterloo, Communion Service 7:00 p. m. Aug. 31
Nottawa, 10:00 a. m. Sept. 7-8
Welland, 3:00 p. m. Sept. 8
Clarence Center, 3:00 p. m. Sept. 14-15
Cheapside, 2:00 p. m. Sept. 14-15
Wainfleet, 1:30 p. m. Sept. 21-22
Howick, 2:00 p. m. Sept. 21-22
Markham, 10:00 a. m. Sept. 28-29
Frogmore, 2:00 p. m. Sept. 28-29
Bertie, 10:00 a. m. Oct. 5-6
Springvale, 2:00 p. m. Oct. 5-6
Boyle, 2:00 p. m. Oct. 12-13

Ontario Joint Council convenes August 31, 1946 at 2:00 p. m. and Monday, September 2, 1946, in the Rosebank Church, Waterloo District, Ontario. The special Ministerial, Educational and Mission programs will be rendered on Sunday, September 1. Communion services on Saturday evening, August 31. A hearty invitation is extended to all to attend these services.

Edward Gilmore, Secretary

Births

FRANKLIN—A daughter, Bonnie Jean, was born June 18 to Brother and Sister Glen Franklin of Upland, California. Sister Franklin was the former Miss Isabelle Gramm of Ohio. The couple have one other child, Kenneth.

POE—A son, Jay Elton, came to bless the home of Bro. and Sr. Robert Poe on June 12, 1946.

BRECHBILL—Eld. and Sr. Earl D. Brechbill of Meath Park, Sask. were blessed by the arrival of a baby daughter Charlotte Kay on June 1.

STAYMAN—On June 18, a daughter, Betty Jane, came to bless the home of Bro. and Sr. Wilbur Stayman of Shippensburg, Pa. Bro. and Sr. Stayman are members of the Green Spring congregation.

BICKSLER—A son, Dale Richard, was born June 3, 1946 to Bro. and Sr. John S. Bicksler of the Fairland congregation, Cleona, Penna.

ROTE—Mr. and Mrs. Clarence Rotz of Chambersburg, Penna., R. 2, announce the birth of a son Dwight Eugene, born July 3, at the Maternity Home in Chambersburg.

EBERLY—Mr. and Mrs. Merle Eberly of Chambersburg, Penna., R. 1, announce the birth of twin girls, Norma Jane and Eunice Elaine, born May 23, at the Maternity Home in Chambersburg.

OLDHAM—A daughter, Alice Grace, was born to Bro. and Sr. Norman Oldham of New Paris, Penna. on June 7, 1946. This is the tenth girl.

With the Church In The Homeland

Fairland, (Cleona) Pa.

After General Conference, it was our privilege to have several visiting ministers in our midst. On June 12, Bro. Jesse Lady spoke in our Wednesday evening service, and on June 23, Bro. Sylvanus Landis brought the Sunday evening message.

Our Daily Vacation Bible School was held from June 17 to June 28. Good interest was shown by the community, and there was a fine attendance every evening. The total enrollment was 198 and the average attendance was 157. The offering, which was given for Baby Food Relief, amounted to \$115.

We are sorry to report the passing away of Sr. Ella Bachman, one of our aged sisters, on June 29. We shall miss her in our congregation, but we rejoice for her because she has entered into eternal rest.

On Sunday morning June 30, there was a special service for reception of members. We were very happy to have Sr. Ferne Wenger unite with the church at this time. Baptismal services were held in the afternoon, when several members from another part of the District were also baptized.

A Missionary service was held here on Thursday evening, July 4, with Sr. Emma Frey and her daughter, Mabel, as the speakers. Mother Frey gave an interesting account of the early days of our mission work in Africa. Sr. Mabel's talk was a challenge to our young folks to obey the call of God in their lives.

We are looking forward to another Missionary service on Sunday morning, July 14. Bro. Lynn Nicholson, who is laboring among the Indians in New Mexico, will speak to us at that time.

Llewellyn Mission, Pennsylvania

We thank God for all the ways He has so definitely answered our prayers and plead with you to keep remembering Llewellyn Mission as well as all the other Missions in your prayers.

We were privileged to have a baptismal service here Sunday afternoon, June 16. It was a beautiful day and we were impressed with the quietness of the large crowd of on-lookers. Bro. Henry Ginder from Mannheim had charge of the service. The applicant was one who attended the Mission very faithfully and who keeps our little Mission heated. We ask that you would pray for this one that he might be kept true and faithful.

We also ask that you would remember our tent meeting in your prayers. It starts July 27. Join us in prayer that souls might be led into the Kingdom and that souls who once knew the Saviour might be brought back into the fold.

Springhope, Pennsylvania

Our Love Feast was held on June 23 with Bro. D. W. Brehm from Harrisburg, Penna., as our speaker. He was accompanied by Sr. Brehm, Sisters Mamie Snaveley, and Mary Mock. The latter was formerly from our home congregation. We were inspired by the messages to keep pressing on. Pray for our work here at Springhope.

Chambersburg, Pennsylvania

With grateful hearts to our Heavenly Father we are happy to give the report of the Third Annual Vacation Bible School held at the Chambersburg church in the North Franklin District. The school opened June 10 and continued for two weeks closing June 21. Sessions were held each evening, Monday through Friday from 7 to 9 o'clock. The school was under the direction of Sr. Mae Hock, Superintendent; Sr. Bertha Beltz, assistant superintendent; Sr. Grace P. Wingert, secretary; and a faculty of eighteen members.

Interest and attendance was exceptionally good throughout the entire School. Classes were conducted for children from 4 to 18 inclusive. The school opened with an enrollment of 136 and increased to 180 by the last night.

The children showed great enthusiasm for the Bible lessons and memory work; the handwork, which was of a religious nature, also brought great delight to the children.

We are thankful to God for devoted teachers who so faithfully endeavored to teach the Word of God in simple and understanding ways and pray God's blessing upon the boys and girls that the Bible truths which they have learned may be the means of guiding their future lives in the Master's steps. In response to an invitation the next to the last night of the School a number of children raised their hands thus expressing their desire to give their lives to Christ. Eleven of this number came forward to the altar for prayer.

The last night of our Bible School the parents of the children were invited to see "Our Bible School in Action." This was a privilege everyone enjoyed greatly.

Our hearts rejoiced to hear the children sing so heartily choruses, both old and new, which they had learned during Bible School. An offering was given each evening by the children which amounted to \$64.95. This offering has been forwarded to Foreign Relief Work.

We pray God's richest blessing upon the staff and faculty for the giving of their time in this work. May God richly bless each one for their fine spirit of cooperation in helping to make our Bible School a success and a spiritual benefit to our church and community.

Air Hill, Chambersburg, Pennsylvania

At 2:30 on the afternoon of June 23, a beautiful baptismal service was solemnized in a small creek, north of Chambersburg, when eight from our congregation were received into full fellowship with the Church. We as a congregation are thankful for the Lord's working in our midst and are made to rejoice in Him that souls are still accepting Him and uniting with us as a body, as a channel through which they may serve their Master.

Eight Square Chapel, (Martinsburg) Pa.

In January 1946 we started our fourth year at this place. At the present time we have preaching services every Sunday morning and evening, and prayer meeting on Thursday evening. We were pleased to have Rev. Joel E. Carlson of Messiah Light-house Chapel conduct revival services in the Chapel immediately following Easter and

which concluded on May 5. Fifteen souls received help during this meeting, for which we thank God. We appreciated the ministry of Bro. Carlson, and may God bless Him in the work of the Kingdom.

Bro. J. P. Heisey of the State Sunday School Board visited our school recently and gave us a talk. His fervor in Sunday School work was an inspiration to us. At present our enrollment is fifty, and our average attendance for the past quarter was thirty-six.

On Sunday evening, July 21, we are expecting to have Rev. David Climenhaga and wife, outgoing missionaries to Africa, at the Eight Square Chapel for a farewell service. We are happy that our district shall be represented on the foreign field. May God bless them.

We solicit an interest in your prayers in behalf of this needy field.

Grantham District

We are happy to once more honor the Lord by praising Him for His goodness to us.

Since our last writing we have had several mysterious fires and an explosion in our village but the Lord has spared all our lives.

During the winter months Bible Conference and the evangelistic meetings were a source of spiritual uplift and inspiration. Bro. Henry Hostetter preached under the spirit of the Lord.

During the Spring one Sunday morning six babies were dedicated to the Lord. We know the parents gave their children to the Lord as missionaries, preachers, or laymen. There is a special plan for each life and we pray they will give themselves to the Lord as freely as the parents have.

Our spring Communion Service was held Sunday, May 19 and was attended by the presence of the Holy Spirit. This service opened the activities of the Commencement of Messiah Bible College. We had a very nice close of the school year and the district often remembers the students in prayer as they have returned to their homes.

We were not privileged to have the General Conference on the school campus this year but we were close enough to enjoy the services and be inspired to go on living and working for the Lord.

This year Mrs. Albert Engle again led our Vacation Bible School which was held in the evening for the first time. There were an adult, a young people's, and a cradle roll class in addition to the regular classes for children. We had an enrollment of 155 with an average attendance of 127 and 75 had a perfect attendance of ten days. The Gospel seed was sown once more and the fruit will develop later.

The summer is on again with the usual let down of the school year. The Young People's Society under the leadership of Sr. Beth Winger are planning very interesting programs. We crave an interest in the prayers of the Church that during the summer months the Grantham Church will be a witnessing church in this community.

Refton, Pennsylvania

June 16 was our Children's Day service. We were privileged to have Eld. Henry Ginder with us to give an object lesson after the children had concluded their program. We also had as visitors Sr. Mary Ressler from the Harrisburg Home and Kurvin and Lila Stauffer, from Orlando, Florida, who some years ago worshipped

with us at Refton. Our attendance for our Sunday School was 92.

The Lord has blessed us during the past quarter with an increase in our average attendance as well as several new pupils being added to our group. We praise Him for this but are looking and praying for a real revival to sweep our Sunday School and touch every heart not prepared for His coming. We ask all who know the value of prayer to join us in praying for this.

Pasadena, California

Two enjoyable programs by the Beulah College Men's and Ladies' Glee Clubs, under the direction of Miss Dorothy Witter, were rendered on May 5 and 12, respectively. Every one present enjoyed their messages in song.

Bro. Jesse Lady, president of Beulah College was with us for the Sunday morning service, May 12, and brought us a message on Christian education.

We were glad to have Bishop and Sr. Wagaman from Upland with us for Sunday service, May 26. Bro. Wagaman delivered the morning message.

Bro. and Sr. Ray Smee from Carlisle, Penna., who have been living at Phoenix, Arizona, were with us for the evening service, Sunday, June 2. Bro. Smee gave a timely message from Jonah 1:1-3, subject, "Tarshish Ships." Let us not get on board these ships for they lead down and never up.

Our Sunday School attendance has been on the increase and has reached a high mark of 70. We hope this will continue rather than decrease during the summer months. An interesting boys' class, which we feel is made up of very promising young men, has reached an attendance of 16. We hope this class will continue to be at its best and may we win them for Christ.

Our Missionary Prayer Circle is held the first Wednesday evening of each month, at which time we read letters from missionaries and have special prayer for both the home and foreign mission work.

A two weeks' Daily Vacation Bible School was held from June 24 to July 5, with a program by the children on Sunday evening, July 7. Bro. Amos Buckwalter, our assistant pastor, was the superintendent. We appreciate his faithful services and interest in the school, and we feel it was a big success and credit to this church. Average attendance was 83, with a high of 92.

Bro. and Sr. Harry Buckwalter, who are laboring at present at the San Francisco Mission, were with us Sunday, July 14. Bro. Buckwalter gave both morning and evening messages.

Buffalo Mission, New York

To all our friends we bring greetings in the name of Jesus. It was a great privilege to meet so many of you at Conference. What encouragement to know that you are interested in the Mission and that you are praying for us!

Moving: As many of our readers no doubt know, both Sr. Hensel and Sr. Bowers who have been here this past year, have been called to other fields of labor. The Foreign Mission Board is sending Sr. Hensel to Africa while Sr. Bowers is going to Kentucky. Our new worker will be Sr. Mary Elizabeth Young from California. We wish to express our appreciation to the ones who are leaving and extend a welcome to the one who is coming.

Specials: It was our privilege to have Elder Will Charlton bring us a complete report of Conference news on Sunday evening June 16. The following Monday evening, the Melody Messengers accompanied by Bro. and Sr. Elam Dohner from Beulah College attracted a splendid audience. Much interest and appreciation was manifested.

Several carloads of visitors, representing the Young People's Society of Wainfleet rendered an evening program, June 30. Elder Romie Sider was the preacher for the evening.

Other special services that we wish to mention are the Easter program presented by the Sunday School children and the program given one evening by the Children's Meeting group. Adults always seem to enjoy such services.

Contest: During this past quarter twenty-five were added to the Sunday School enrollment through the "Goldfish Contest." Not all of these have been faithful, but we feel that the effort was very worth while. At present we are contending with the "illness" common to this time of year—"Summer Slump." But with the coming of cooler weather and the end of vacations, we hope the interest will be revived again.

New Steps: Splendid new concrete steps have been built at the entrance to the Chapel. All the labor and some of the material was gladly donated by the Brethren. In the near future iron railing will be installed on these steps.

Bulletin Board: An illuminated bulletin board, which will be placed in the front lawn, has been ordered through the Christian Light Press. Because of the great demand for bulletin boards since the war, the company will be unable to ship it for several months. Already \$43.50 has been contributed to this fund. About \$55 more will be needed. We feel this means of broadcasting the Word will prove a blessing to the community and passers-by.

Donations: We wish to thank Bro. and Sr. Irvin Wenger for the new floor covering in the vestibule of the chapel. Also for donations of foodstuff we express our appreciation to Sr. Greiner and Dorothy, Sr. Janet Gerrard, Sr. Virgie Kraybill, Bro. and Sr. Monkelbaam and any others who have given help in any way.

Upland, California

Although many of the Beulah College students and faculty members have scattered to all parts of the country for the summer, there has been no noticeable let-down in either interest or spiritual fervor at the Upland Church as we move into the summer months.

Members of the Upland congregation returning from General Conference have brought with them a new awareness of the challenge of Christ as well as a new intensity of spiritual enthusiasm which has been felt vicariously even by those who were not privileged to attend the great days at Mt. Pleasant. Eld. C. R. Heisey has probably sounded the keynote in his recent sermons when he has emphasized the importance of keeping ourselves unspotted from the world.

This summer marks the beginning of Brother Heisey's seventh year as pastor at Upland. In the opening of the Sunday morning service, June 23, the pastor knelt at the altar with the ministers and deacons and their wives for a prayer of renewed consecration and dedication and for a new

out-pouring of the strengthening power of the Spirit.

Summer interest in the Young People's Society is running high as the officers and committees are working hard to provide beneficial programs for the Sunday evening services. Orville Bert is directing the society as president.

Many of the younger Sunday School students of the Upland Church have been attending the Daily Vacation Bible School sponsored by the churches of Upland and held at the First Methodist Church. Thomas Sisto, formerly of the Beulah College faculty, was director of the school and Sister Arthur Grove was a member of the faculty.

The Beulah College male quartet left Saturday morning, June 29, for a tour of northern California and Oregon. They were to sing at various Youth for Christ rallies and churches in addition to making stops at the San Francisco mission and at the Redwood Country Church, Grants Pass, Oregon. The college ladies quartet is making a summer tour of the east after having attended General Conference in Pennsylvania.

A group of nearly forty of the church young people have organized a chorus for the summer months and are meeting each Friday evening to prepare for a public program to be presented later in the summer. Wallace Stump is directing the group.

Sister C. R. Heisey, who during the latter part of June was confined in the San Antonio Community Hospital for a major operation is again attending services.

Dayton Mission, Dayton Ohio

On April 14 we were privileged to have the Male Chorus from Messiah Bible College with us. Their songs were helpful and inspiring.

On Tuesday evening, May 21, Eld. Charles Engle gave us an inspiring and interesting missionary message, telling of his experiences in India.

On Sunday, May 26, we enjoyed a precious service as three souls were received into our Church fellowship. Two of them were baptized. The other had previously been baptized by trine immersion. We are pleased to welcome them into our Mission band.

Sherkston, Ontario

The Tent meeting of the Bertie Church began June 16 and closed June 30. The tent was pitched on Bro. Chester Reiglis' land, north of the village of Ridgeway. Bishop Jacob Bowers was the evangelist and Bro. Paul Sider of Wainfleet had charge of the tent. The meetings were fairly well attended and the congregation showed interest in the truth presented. New thoughts on the scripture came to all and many were encouraged to a greater zeal and effort for the cause of Christ. Bro. Bowers put his best into this service. Several knelt at the altar for prayer.

Houghton Mission, Tillsonburg, Ontario

Our annual spring Love Feast was a very outstanding event. While the number was not large, the presence of God was graciously felt. Summarizing this meeting, we would have to divide it something like this: Saturday, heaped up; Sunday morning, pressed down; Sunday evening, running over. Five knelt at the altar of prayer at the close of this service.

Bro. and Sr. Lewis Sider, who are expecting to leave for Africa, gave us a very interesting service. We trust and pray that God will bless and use them in His service.

We were privileged to have the Melody Messengers Quartette from Upland, Calif., June 27, who rendered for us a very splendid program.

A special Father's Day Service was held with Srs. Myrtle and Ruth Steckley and Sr. Flewelling giving three appropriate topics. This meeting was greatly appreciated by those in attendance.

Markham, Gormley, Ontario

On Sunday evening, May 5, we had Bro. and Sr. Glenn Diller from Welland Mission with us for a Home Mission service. Sr. Diller gave a very interesting talk on Home Mission Work as she had anticipated it and then in contrast told of the work as she has found it. Bro. Diller followed with a challenging address on "Why every Christian should be a soul winner." Our prayers go with them as they carry on the work at Welland.

Over the week-end of May 26, we were privileged to enjoy another season of rich blessing and fellowship in our spring Love Feast and communion service. Bro. Elmer Steckley of Fort Erie ministered to us during this occasion. On Saturday morning there was a reception service for four new members—Sr. Ruth and Erma Heise and Barbara and Eldon Byer. Barbara and Eldon, the children of Bro. and Sr. Levi Byer have accepted the Lord very early in life (they are seven and four years old respectively). We pray that the Lord will bless these young people and keep them true. Baptism will take place later in the summer.

On Sunday, June 23, Bro. and Sr. Elam Dohner and the Melody Messengers Quartet from Beulah College had charge of the morning service.

We are looking forward to having Bro. and Sr. Lewis Sider, outgoing missionaries to Africa in our services the first Sunday in July.

The Canadian Youth Conference will be held at Heise Hill church on July 20 and 21. Rev. William Lewis will be the guest speaker at this Conference.

On the Foreign Field

April Echoes from Sikalongo

Anna M. Eyster

"No sweeter tidings ever came
Than this, that He Who died for man
To hearts in direst need
Arose and lives indeed."

TWICE a year we always eagerly anticipate the visit of our General Superintendent and Bishop, Bro. Brubaker, and feel very fortunate when Sr. Brubaker is able to accompany him; for it brings inspiration to us who are "holding the fort" as well as to the African church in the North. This Easter season we were again inspired.

On the tenth of April the Sikalongo Staff was very happy to welcome Bro.

and Sr. Brubaker who had spent the previous week-end at Macha with all the Northern Rhodesian workers. Two days later the Macha Staff drove in—a car full. This was Sr. Ginder's first visit here, and we appreciated her remarks on the beauty of the scenery. (May the Lord make her a great blessing in her new field.)

The same day, Friday, our members from our various out-stations with their preacher-teachers arrived. As we had had some heavy showers of rain, other than grass shelters had to be provided for them so the men and boys occupied the dining room of our boarders and the girls and women two school rooms.

Saturday dawned bright and clear. The morning service began about eleven o'clock. As usual our family of over a hundred boarders occupied almost all the men's side of the church. A group of students sang a special song. After Bro. Winger's message on baptism, the applicants presented themselves — fifty-six in number — among whom were twenty-two boarders. Deacon Peter's small daughter, Sarah his fifth child, was also in the group. One of our boarders was still ill with mumps and so could not be present. One lad from an out-station was a wee fellow. When the deacon was questioned, he replied, "When Evangelist Samuel Munda and I visited and examined the applicants, he gave a clear testimony, and Christ said, 'Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven.'" After this examination service, we proceeded down to the spruit (creek) where the people had preceded the missionaries, having arranged themselves on the banks. It was a most impressive sight as together Bros. Brubaker and Hershey buried this group of young people in baptism. Our hearts go out to them, for most of them come from homes of darkness and superstition without one ray of light. Let us earnestly pray that their leaders with their wives may be able to lead these babes in Christ. These will be the church of tomorrow if Jesus tarries.

Early Sunday morning the members met to "Remember His death until He comes." As usual the brethren retired to a class room for feetwashing while the sisters remained in the church, after which we had communion. The presence of the Lord seemed so near. How wonderful to feel the approval of the Holy Spirit upon our lives! All He asks of us is to be faithful—"Occupy until I come!" We closed this impressive service with the hymn, "When I survey the wondrous cross."

After breakfast was the midday service when Bro. Brubaker brought his final and searching message. Four remained for prayer. For our District the Love Feast offering was much larger than usual. At

the close of the service the people scattered, many wanting yet to reach their homes that night. Others from a greater distance took two days for their journey. Our prayers go with them.

Also our Macha co-workers left us the same afternoon for they felt duty called them to be home on Monday. Their visit seemed so very short but "we must be about our Master's business." We enjoyed the week-end very much.

Sunday evening Sr. Brubaker brought us missionaries who remained an inspiring message. On Tuesday Bro. and Sr. Brubaker left for their home in Southern Rhodesia. We shall look forward to their next visit in October. Just as they were preparing to leave, they found a cobra in the dining room near their luggage. Just how it got in is still a mystery, but we are most thankful that no one was bitten, for little Elvera Hershey had been playing there a very short time previously.

As we settled back into routine duties we still keenly realize that the enemy of souls is aware that his time is short, and is doing all to seduce souls. Please continue to remember us in your prayers. Pray—yes keep on praying!

Weddings

BRECHBILL-CHAPMAN—On Sunday evening, June 30, 1946 at 8:00 o'clock there occurred the marriage of Franklin Dwight Brechbill, Jr., son of Rev. and Sr. Frank D. Brechbill of Avilla, Indiana, and Leah Joy Chapman, daughter of Rev. and Mrs. Everett Chapman of Churubusco, Indiana.

The wedding took place in the Church of the Brethren near Churubusco. The ceremony was performed by the bride's cousin, Rev. Arlo Gump, who was assisted by Rev. Erwin W. Thomas.

May the blessing of God be upon this couple as they journey together through life.

BRECHBILL-DAVIS—Sunday afternoon at 3 o'clock, June 16, 1946, Robert K. Brechbill, son of Mr. Albert H. Brechbill of Grantham, Penna., and Violet E. Davis, daughter of Mr. and Mrs. Roy Davis of Dillsburg, Penna., were united in marriage at the Dillsburg Lutheran Church with the Rev. George Young reading the ceremony. Their many friends wish them God's blessings as they go together through life.

MOONEY-WENGER—Sunday, May 19, in a very pretty home wedding, Sr. Eleanor Mae Wenger, daughter of Bro. and Sr. Paul I. Wenger, Shippensburg, Pa. and Mr. Merion M. Mooney, son of Mr. and Mrs. Lawrence Mooney, Shippensburg, Pa., were united in marriage by Bishop Charlie Byers. We wish God's blessing on this young couple as they journey through life.

ROHRER-MEYERS—In the Antrim Brethren in Christ church, May 30th at eleven o'clock A. M. there occurred the marriage of Bro. Donald Eugene Rohrer, son of Bro. and Sr. Albert Rohrer of West Milton, Ohio and Sr. Vera Mae Meyers, daughter of Mr. Elmer Meyers, of Greencastle, before friends and relatives. The ceremony was performed by Eld. John A. Byers assisted by Bish. Laban W. Wingert. May the blessing of the Lord attend this young couple as they journey through life.

SIDER-BEARSS—On Saturday, June 15th at the Ontario Bible School near Fort Erie, Thelma, daughter of Bro. and Sister Chester Bearss, was united in marriage to Ross, son of Bro. and Sister Paul Sider of Wainfleet. Bish. Bert Sherk officiated. May God bless this union.

THUMA-ENGLE—Thursday evening, July 11 at eight o'clock at the Brethren in Christ Church in Upland, California, Bro. Alvan Eugene Thuma, son of Bro. Benjamin F. Thuma of Covington, Ohio, and Ardyss Lucille Engle, daughter of Eld. Charles E. Engle of Upland, California pledged their vows of love and faithfulness to each other in the presence of many relatives and friends. The father of the bride officiated at the marriage ceremony. May the blessing of God rest upon them and may their lives be always used of Him."

ZOOK-ALDERFER—In the presence of a large group of friends and relatives, Miss Elsie Alderfer, daughter of Brother and Sister Hiram Alderfer, and Robert Zook, son of Eld. and Sister Verne Zook, recited wedding vows Thursday evening, June 27, in the Upland Church. Brother Zook officiated at the ceremony. The young couple expect to reside temporarily in Texas where the bridegroom is stationed.

Obituaries

BACHMAN—Sr. Ellen Kreider Bachman, widow of the late Reuban H. Bachman was born September 17, 1866 and departed this life June 29, 1946, aged 79 years, 9 months, and 12 days. She is survived by one sister, Mrs. Annie Light of Fairland, one brother, Joseph Kreider of Lebanon, one step-daughter, Mrs. Sallie Bucher of Annville, R., 1, and sixteen nephews and nieces.

She was converted in the year 1896 and was baptized and taken into Christian fellowship in the Brethren in Christ Church the same year by the late Bishop Jacob Kreider. Loyalty to God and fidelity to the church were her highest aspirations.

Funeral services were held July 2 at the Rholand Parlors, Lebanon, with Elders J. B. Funk and T. M. Books officiating. The text, her choice, John 14:1-3. Interment in the Fairland Church cemetery.

BUCKINGHAM—Mina H. Buckingham, wife of Edward Buckingham, was born the daughter of George and Elizabeth Hoke, February 23, 1896, near West Milton, Ohio.

Her early life was spent in Union and Newton townships of Miami County. Here she attended the public schools and later entered Manchester College, North Manchester, Indiana. She was a good student, but other interests took precedence in her life and to these she devoted her purposeful attention.

On March 13, 1913 she was united in marriage to Edward Buckingham, to which union six children were born, only two of whom are now living.

At the age of twelve she was baptized into the Church of the Brethren, but in later years transferred her membership to the Brethren in Christ Church, of which she continued a faithfully consistent and devoted communicant until the end came, Tuesday, July 2, 1946, at the age of fifty years, four months and nine days. Just when life could have been sweet and resplendent with fruitage the Grim Reaper gathered his sheaf of ripening grain.

Sister Buckingham was talented in poetry and music, having written several hymns. Just a few weeks ago she visited in the writer's home and added to the happiness of the occasion by playing and singing some of her favorite hymns.

The deceased loved to mingle with folks and found great joy in bringing cheer and happiness to others. Though she will walk no more with us and though her voice be silent here, we hope with assurance to hear her voice anew singing the Heavenly anthems, when all the redeemed singers get Home.

Surviving are the husband, father and mother Hoke, two children, Ruth Deeter of near Xenia and Mrs. Kathleen Stevenson of near Bellefontaine; two sisters, Gladys Furlong of Laura and Georgianna Hampton of Vandalia, Ohio; four grandchildren, besides which are a host of other relatives and friends, who sorrow, but not as those who have no hope.

A patient sufferer for some five years or more, enduring several major operations, the deceased was ever cheerful, ever hopeful, ever helpful. And now that she has finished her course and kept the Faith, it is up to us, the living, to carry on triumphantly the tasks she had hoped to finish. God has called another of His sheep by name and led her out into the Evergreen Pastures by the River of Life. We humbly bow to His will. He knoweth best.

Funeral services were conducted at Highland Church in charge of Eld. E. J. Rohrer, Rev. Isaac Beery, Bish. Wilbur Snider. Text, Col. 1:3, 4, 5, 6. Burial in adjoining cemetery.

MUSSER—Rev. Henry O. Musser of Mt. Joy, Pa. was born Feb. 16, 1870 and died June 19, 1946 at the age of 76 years 4 months and three days.

Bro. Musser was ordained a minister of Rapho district in 1904 and had served faithfully in that capacity until called home. He was on the Home Mission Board for five years and on the Messiah Orphanage Board for twenty-five years. Many are the orphans whom he helped to find homes.

Bro. Musser was, especially in the late years of his ministry, interested in the isolated and mountainous sections of our country. He helped start the work at Colyer, Granville, Mountain Chapel, Tatesville, Virginia and other places. It was his delight to occasionally revisit these places and visit with the folks and find out how they were progressing spiritually.

His work ended suddenly. He suffered from a heart attack and died instantly. He will be missed in the home, in Rapho District, and in the Church. But God's ways are not our ways.

Bro. and Sr. Musser celebrated their fiftieth wedding anniversary two years ago last November.

He is survived by his widow Anna M. Musser, two children: Abram E. of Elizabethtown, and Anna E. wife of J. Earl Martin, Mt. Joy; three grandchildren and three great grandchildren. Also one brother, Christian O. Musser of Abilene, Kansas.

Funeral services were held from the late home with further services at the Mt. Pleasant Church at 2:00 P. M. Services were in charge of Bishop J. T. Ginder, assisted by Eld. Graybill Wolgemuth, and Eld. C. H. Moyer. Interment in the adjoining cemetery.

MYERS—Bro. Eli Myers, 66, died on the evening of July 2, 1946, at his home in Greenvillage, Penna. He was born May 29, 1880 near Orrstown, Penna., the son of the late Christian and Christianna Endemann Myers.

He is survived by his wife, Mrs. Elizabeth Myers and the following sons and daughters: Mrs. Lelia Bert, Newburg, Margaret Hock, Shippensburg, Roy L. of Chambersburg, Carl H. of Shippensburg, Merle H. of Newburg. His step-mother Mrs. Elizabeth Myers, Messiah Home, Harrisburg, also survives, besides three brothers and two sisters: Earnest of Chambersburg, Christian of Orrstown, Henry of St. Paul, Minn.; Mrs. Samuel Bricker, Chambersburg, and Mrs. Elizabeth Myers, Shippensburg. Eleven grandchildren also survive.

Bro. Myers was a member of our church and served faithfully as a trustee of the Air Hill congregation for 16 years. He was always present at services until his illness prevented. When assigned a task, no matter how large or small, he attacked it with a will and a determination to see it through and was faithful in carrying it out.

We as a congregation will miss him greatly, but we are thankful for the blessing he was to us in times past and rejoice that he can go to be with his Lord.

The Challenge of the Empty Chair Upon the Hills of Death

I SAT on the little veranda of my mission station, Ammapet, in India, and looked off to the Hills of Death. The stations of the Tamil area of the Ceylon and India General Mission, lying as they do at the foot of a mountain range, constitute an ideal base from which the reserved jungle folk may be reached.

As I looked, I prayed: "Lord Jesus, grant that some day I may be able to go there with the Gospel!" True, some of the forest people had come down from the hills to attend market, and very often listened to the preaching of the Word as we sought to interest them in things eternal—that milling multitude intent on buying and selling. But to take the Gospel to them in their own villages—what a challenge!

The opportunity finally came. I shall never forget that day. All through the

early hours, in company with several Indians I climbed the slopes. Vindictive cacti gave way to deep, moist jungle. The tracks which we followed were mere dried-up water courses, marked out by rough loose stones which made the going exceedingly slow and hard. The ox cart traveled at the rate of two miles an hour. I preferred to walk behind—and walked all night.

We reached the summit just before dawn and cast about for a camp. I went a little way ahead of the party, and rounding a rock, came upon one of those unexpected mountain villages. There, on tiny hut verandas, men were still asleep, muffled in their white turban cloths—a weird sight in the half-light of the early morning.

One old man came out to greet me and asked me to come out and sit on his veranda. He disappeared into the hut to bring out, I thought, a mat for me to sit upon. But to my surprise he reappeared with a good European chair. In his hand was a broken, dirty, paper-covered book. I was to sit down in this chair. I was to read from this book.

"Six years ago," my host began, "a man spent a week, two weeks, three weeks with me. He went away, and he gave me this chair as a present. I have been praying ever since that another missionary would come and live among my people and teach us more about the Jesus of these pages.

"You are a missionary—I know it! You have come to teach my people about the Lord. We have waited for six years, but you have come. I will get a hut ready for you, for you have come to stay, haven't you?"

I had to tell him that that was an utter impossibility. I pointed to the plains 7,000 feet below.

"Down there," I said, "is my work, the work of two men."

He came close to me, the tears running down his old cheeks.

"Why," he said, "I may not be here when you come again."

"Yes, I know," (I admitted, with a stab of pain at my heart.)

Then, solemnly, determinedly, he took the foreign things—

"Pardon me," he said, "for seeming rudeness, but no man shall sit on this chair until he can stay and tell us about the Lord Jesus Christ."

That was ten years ago, and no man has gone!

The challenge of the empty chair upon the Hills of Death—where is the young man who will go forth to accept it?

—Publisher Unknown.

(Note: This is a true incident in the experience of a missionary.)

Christians Finding Themselves in a World of Readjustment

C. R. Heisey

"That ye may be blameless and harmless; the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." (Philippians 2:15-16).

MANY Christians have lost themselves. Not all Christians have lost themselves because their testimonies prove they are settled.

Our young men have lost themselves. New educational approaches and different aspects of the Bible have confused them. Christians need to find themselves. The world has departed from God. The Church has departed from God. The Church has gone so far with Christ and then stepped aside and waited until the war was over. In catastrophes, much emphasis has been placed on prayer during the war. But many seem to worship God in one breath and curse in another.

Christians should find themselves in relation to themselves. We should look at the manner of things we are engaged in. It makes a difference what kind of mind we have. We should always be thinking things of virtue. Too many are thinking in terms contrary to the things they have been told to think. They have the mind of the world. Christians have the mind of Christ. We need to come back where we left off before the war and see if we have the mind of Christ. Too many have not been able to distinguish between the mind of Christ and the mind of the world. We should ask ourselves the question, "Is my thinking in terms of the mind of Christ?" Am I thinking in terms of what the Word says about Him?" The God of the world blinds the eyes of men to the right way.

Then there are people who know no way out. When one turns from Christ he gets into doubt. Many people are mouthing the word "holiness" who have inconsistencies and other people look on and ask, "Is there any fellowship of the Spirit?" People say "This matters not and that matters not." Others wonder what is the matter. When the Holy Spirit is in a life he makes himself manifest. People are so busy feathering their nest and building up for comfort they forget the sacrifices necessary to following Christ. While millions are starving and dying we live in comfort. In the Bible we have a standard that is safe.

How fearful we are of our reputation. We would rather be indecent than be different. In this muddle of man, Christians have lost themselves. We have tried to rob

the cross of its reproach and make it popular. If we are to amount to anything in this world we need to find ourselves.

Christians should find themselves in relation to one another. We should see if we are in step with those who have the mind of Christ. It may be we who are out of step and not the others. We should get on our knees and find ourselves before we find fault with others. We are so prone to criticize our brothers and others. Vain glory is the glory that the world has been basking in for the past few years. We have lived in a world of strife. I can be proud of my brother and also envious of him. The Church needs to come back and find herself. People are thinking in terms of themselves. The ideal of the world is looking on the things of others but they want to make them their own. In our relationships with others we should not be so proud of our reputation.

The measure of a man's gift as he gives is "What does he have left?" Jesus said the widow's gift was larger because she gave until it hurt. This is an extreme moment in the history of the world and we have lost ourselves in the period of inflation. We are influenced by the dissatisfaction and murmuring outside. The world is readjusting with a grouch on. If we are living with a grouch on we have lost ourselves. The keynote to one who is in proper relationship with himself and with others is love.

The nearer we come to the coming of Christ the farther the Church gets away from God. Someone has said of some who have rheumatism, often the trouble lies within themselves, they have been holding a grudge.

We are to be blameless; if we want to have peace with one another we must be blameless. We must be harmless.

The Church has lost herself in the war situation. Some people in the world try harder to live at peace with their fellow men than some people within the Church. We must be established sons of God without rebuke. We must walk in all the light God sheds upon our pathway. Only God can rebuke the child of God. We can not find our right relationships with ourselves until we are right with God. We can be of no use to the world until we are right with God. We are to shine as lights; the world is in darkness. This is not theory but a practical emphasis. We should hold forth the word of life—that is our task. Our salvation is not just a fire escape. A dying world needs God but it must see Jesus in you. Let us walk carefully in the midst of a crooked and perverse generation. Before He comes we have a great work to do. We need to find ourselves so that a lost world may find God.—*General Conference 1946.*

The Secret Shrine of Jehovah

Dinnie McDole Hayes

When the High Priest once in a year on the solemn day of Atonement entered the Most Holy Place in his blood-sprinkled garments, a scene of wondrous glory and beauty met his eyes. There were no windows in that little room. The light of the Shekinah shone there. The boards that made the walls were overlaid with the purest gold, the covering above was of ram skins dyed the color of blood. There was the Ark of the Covenant, mystic symbol of Jehovah's presence, gleaming with gold; and over it the golden Cherubim stretched their wings, shadowing the mercy seat.

As Aaron drew near he paused before the golden altar at the entrance with its prayer perfume ever ascending to Heaven. * * Bowed by the weight of his own sin, and that of the people, he presented the blood of sacrifice as the only atonement. Before the mercy seat it was accepted; and reconciliation was made between a holy God and a sinful people.

"The King's daughter is all glorious within."

There is in every man a secret place which is meant for the abode of Jehovah. When He takes possession of His own, the glory and beauty of the Most Holy Place of the Tabernacle was but a faint picture or the dwelling place of the Most High in the soul. Pure gold in the Scripture is always a symbol of the righteousness of God. As the Holy of Holies was lined and furnished with gold, so God lines and furnishes that secret shrine with the glory of His own purity. No man-made holiness, no self-righteousness defiles it.

There is a perpetual prayer altar at its entrance, a perpetual blood-sprinkled mercy seat, a perpetual acceptance of Christ's atoning Blood. No outer light is needed to illumine the golden walls of the heart that is filled with the Holy Spirit: the Shekinah is there in its glory.

"In Him was life; and the Life was the Light of men."

As the Shekinah light from within shone out to the hosts of Israel, so from the Spirit-filled heart there streams the light of God illumining the world without. Wherever its beams fall there spring up the harvests of holy living; there is sure to be other souls quickened, helped, taught in the things of God.

"The King's Daughter is all glorious within."—*Gospel Herald.*

"Each day we are carving, not upon stone or marble, but upon the lives of precious young boys and girls; therefore be careful with what tools you carve and how you use them."—*S. P. Spreng.*

Doctrine

Why Preach on Dress?

R. G. Flexon

A "let it alone" attitude is manifest by some present day preachers and laymen on the dress question. They act as if they do not want to ever hear anything more about it. Some preachers not only refuse to preach on worldly adornment but go so far as to say they will never preach on the negative side of religion. For me to take the attitude that I never would preach on the negative side of religion and never wanted to hear any more preaching on the dress question would be a form of infidelity. It would be saying there are some things in the Bible I never want to hear mentioned again. It would seem that any truth God thought important enough to have space in His Word should be important enough for His saints to listen to once in a while, and important enough for His ministers to preach on sometimes.

To preach the Bible from the doctrinal and experiential standpoint while leaving its practical teaching out of one's ministry is almost an insult to God. It is saying that God thought things important, but that the minister considers them beneath his great ministry. The preaching of Jesus, Paul, James, and Peter contains much of the practical. While Jesus and James may not say anything directly on the question of worldly dress, nevertheless, Jesus said of His followers, "They are not of the world even as I am not of the world." How much more unlike the world could one be? And James said, "The friendship of the world is enmity with God." No doubt both meant far more than worldly dress. I would be disappointed in their statements if I did not think so; however, one's manner of dress can certainly reveal a worldly condition of heart.

Both Paul and Peter thought the dress question of sufficient importance to mention it definitely. Paul said in I Timothy 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." "In like manner also." What does he mean? The statement before this one is: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." Holy hands are clean hands. James said, "Cleanse your hands, ye sinners, and purify your hearts, ye double minded." In other words, put away all worldliness. That is for the men. Then he said, "In like manner also, that women adorn themselves." The women are to put away worldliness as well as the

men. That the Apostle is definitely dealing with the worldliness of dress is evident from the last part of verse nine—"Adorning themselves in modest apparel." Peter is dealing with the same subject in I Peter 3:3-4. "Whose adorning let it be not that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart." In other words, don't spend all your time trying to beautify the body by bedecking it with ornaments or other things that are corruptible, but let your beauty spring from an inner heart condition: even from a meek and quiet spirit. How attractive such beauty is, but how scarce in these days!

The Holy Ghost thought this subject important enough to teach it, and to emphasize its importance by mentioning it more than once. He did not leave it to mere inference or implication but gives some direct and specific instructions on it. What He thought important I fear to belittle. I therefore preach on the dress question because I find it in the Bible, and I am commanded to preach the Word, not just the part people like to hear and will applaud me for preaching.

Another reason I preach on the dress question is because I find many of the greatest preachers and leaders of the Christian church have been concerned about the manner of dress among Christians. In their day they had to lift their voices against over-dress. One wonders what they would say if they were the preachers of this day with its lack of dress and all the degrading and demoralizing effects attending it. Those who feel the dress question should be a dead question in the Holiness movement should read "Judson's letter on Dress" or Wesley's "Sermon on Dress" and George Fox on "Fashions" and Charles G. Finney on "Dress and Revivals" along with a recent article by Mrs. H. C. Morrison appearing in the "Pentecostal Herald" and a warning given out by Rev. G. A. Hodgkin in the "Call to Prayer," a portion of which reads as follows: "We contend that bondage to a worldly spirit among so-called Christians is entirely out of keeping with the proper standard of holy living. Men who are so proudhearted as to hurry toward the things that careless and halfhearted votaries of the maxims and laws of today do, should be rather slow in claiming a personal place at Calvary. Women, young or more mature, who must by all means ape the present-day fads ought to be rather careful in witnessing to crucifixion to sin, a very serious question in the minds of many saints. This mad craze to abbreviate clothes by worldly women should be a cause of shame to

of an ungodly age?

those professing godliness. Instead it has been all too often a pattern for so-called Christians. It is high time to sound a warning."

Another reason I preach on it is because of the disastrous results accruing to the church when its ministry becomes silent on the subject. Next to drinking, smoking, dancing, and attending the movies, which we loudly denounce, the immodest dress of women and girls is possibly the most demoralizing thing practiced by humanity today. No one with any sense need to be told that immorality is running rampant over the earth as never before. Undoubtedly one of the great causes for it is the undress of the female sex. Some tell us spiritual men will not be affected by it. How about the unspiritual men! Are they to be dragged deeper into sin by this condition and nothing be said about it? The saloon does not trouble spiritual men either, but are we to keep quiet about its devastating effects on unspiritual men? How about the thousands of red-blooded young men who want to go clean but find it almost impossible to do so because of indecent exposure of the person of the opposite sex? Are we never to lift a voice in their behalf? They are continually coming to us with their pleas for help, and their stories of defeats. Are we to sit idly by, in satisfied complacency, and do nothing at all to help them just to save our own reputations?

The pertinent question is, why should any woman want to continue a practice which she knows will lead men wrong? And especially, how can a woman professing Godliness go on practicing such things just to be in line with the fashions of the day? Do they love Jesus Christ and the souls of men, or do they love fashion and the applause of a compromising church? Do they have no concern whatsoever over what effect their immodest dress may have on the opposite sex; how it may lead to sin and blasted lives, or may even wreck homes?

Another reason I preach on the dress question is because of the effect worldly dress has on the spiritual life of the church. The person, man or woman, who adorns his body with "gold, pearls, or costly array" is certainly breaking the Word of God, and one can hardly break His Word and be spiritual. The worldly dressed are not usually spiritual leaders. They may be the intellectual leaders. They may be the social leaders. But who would pick them when they are looking for spiritual leaders? Certainly Christ would not choose them, and I am sure, Paul, Peter, John Wesley, George Fox, and many of the leaders of the holiness movement and the founders of the present-day holiness churches would not. Are we going to be true to Jesus Christ and these great leaders, or are we to submit to the demands

Some who read these lines may feel like ridiculing, but please do not resort to that until you can duplicate in your own ministry the exploits of these great leaders. You say we are living in a different age and the standards of the world are different. Has the spiritual part of God's church ever drifted with the standards of the world? Have they not always lifted up a standard that was opposite to the standard of the world in their age, and called upon the church to stand by that standard? We are warned that we will limit our ministry if we cry out against worldliness along this line. We are told the church will lose its field if it takes a stand for unworldliness in dress. They tell us thinking people will not come to us, and many we have now will leave. I ask, must we compromise principle for what the world calls success, and the standards God has always owned and blessed in the interest of superficial growth? Has not worldly dress almost been one of the first signs of a deflection from spirituality? I know some men have made a hobby of the dress question, but some men have made a hobby of the drink question. Shall I never lift my voice against the evils of drink because some have gone too far on this line? Some men can hardly go into the pulpit without speaking against the use of tobacco. Shall I never mention its deadly effects just because some men can never let it alone in their preaching? Some men have made a hobby of preaching against the dance. Shall I close my eyes to its evils, and my mouth about its degrading effects, just because some have gone to seed on it? Never! Then why should I close my mouth about the dangers to spiritual life of a thing as degrading as immodest dress as we have it today?

—American Holiness Journal.

The Church's Ultimate Purpose

"That is the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus" (Eph. 2:7).

Her earthly vocation will be fulfilled only as it should be, when the church of God realizes that her ultimate meaning lies out in the ages to come (cf. Eph. 3:10, R.V.) . . . By and by somebody will say of every one of us, "She is dead—he is dead." Don't you believe it! We shall have gone on to the higher service, gone to the fulfillment of the vocation of the church. All ages proceed out of the mystery of the Divine Being, from the womb of Deity; and they shall listen to the passion song of the church as she reveals the heart of God in the midst of the universe of God.—G. Campbell Morgan.

The storms of life strengthens the life.

The Preacher's Beatitudes

1. Blessed is the preacher who knows how to preach.
2. Blessed is the preacher who varies the introduction.
3. Blessed is the preacher who varies the pitch of his voice and rarely shouts.
4. Blessed is the preacher who knows when he's through.
5. Blessed is the preacher who preaches to himself.
6. Blessed is the preacher who preaches on great themes.
7. Blessed is the preacher whose sermons are articulate and progressive.
8. Blessed is the preacher whose sermon is a unity with a definite aim and every superfluous word cut out.
9. Blessed is the preacher who occasionally permits the congregation to sing an entire hymn unexpurgated.
10. Blessed is the preacher who rarely uses the pronoun "I".
11. Blessed is the preacher who is not constantly coaching the congregation to rise up and when to sit down.
12. Blessed is the preacher who knows that the object is the end and the subject only the means to an end.

—The Christian Century

Far-Away Voices

*From the valley, o'er the mountains,
By the rivers far away,
Hear the cry, "Oh, come and help us
In the night of our dismay;
Gloom and fear are all around us,
Tell of Him you love so well;
Can He give us light in darkness?
Tell us of Immanuel."*

*When the morning breath of roses
Fills the air with sweet perfume,
There are human hearts the saddest,
Pining in the walls of doom;
Doom of doubt and helpless sorrows,
Where sweet freedom is unknown
In the cold and silent terror
Of the idols made of stone.*

*O ye daughters of our Zion,
Voiced with gladness everywhere,
Lift, oh, lift your hands together
In one long and tender prayer
For your sisters in their hiding,
In the scorn of years untold,
Waiting, waiting, till you tell them
Of the promise made of old.*

*In the valleys, o'er the mountains,
Tell the story o'er and o'er;
Sing the songs of love and mercy,—
Songs they never heard before.
Go and sow beside the waters,
And the harvest ye shall see,
In the joy of millions saying,
"Jesus died for me, for me!"*

—Selected.

Democracy and Discipline

(Continued from page three)

jection in a democratic body any more than in any other type of polity. Otherwise administration is a pretense, and a true body only a myth. For there can be no body without unity and harmony.

There are three purposes in discipline: retribution, correction, and protection. We are not to exercise the first type. Judgment is reserved alone to God, or rather to our Lord Jesus Christ. (John 5:22.) The latter two are not only the prerogative but the duty of the Church. Discipline should be administered for the correction of errant individuals, to bring them back into a safe, happy, wholesome and effective relationship. Discipline should be exercised for the protection of the Church's cherished purposes.

Democracy is not inconsistent with discipline, nor is discipline impossible in a democratic group. In fact, the very converse is true. If the group does not apply proper discipline, it will actually succumb to a dissenting minority. It will be led and determined by a dictatorship of incorrigibles. A rule is determined by its exceptions. And a democracy is no stronger than its control of dissent and its consistent adherence to the will of the majority. We need more discipline, to minimize the dispersion of effort. We need more emphasis on the principle of true brotherhood and Christian equality. The two are not inconsistent, but rather complementary.

J. W. H.

Virtues Worth Cultivating

SILENCE—Speak not but what may benefit others or yourself; avoid trifling conversation.

ORDER—Let all your things have their places; let each part of your business have its time.

RESOLUTION—Resolve to perform what you ought; perform without fail what you resolve.

FRUGALITY—Make no expense but to do good to others or yourself; that is waste nothing.

INDUSTRY—Lose no time; be always employed in something useful; cut off all unnecessary actions.

SINCERITY—Use no hurtful deceit; think innocently and justly, and if you speak, speak accordingly.

JUSTICE—Wrong none by doing injuries or omitting the benefits that are your duty.

TRANQUILITY—Be not disturbed at trifles.—Benjamin Franklin.

Wise Soul Winners

E. E. Shelhamer

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."
—Proverbs 11:30

TAKE it that most of you feel called to be soul winners. In fact every real saint feels this urge; but some are especially consecrated to be teachers, preachers, or missionaries. I believe this to be the biggest and most honorable job under the sun. It is greater to "convert a sinner from the error of his way," than to be president.

Some one asked Lyman Beecher, "What do you count the greatest thing that any person could be or do?" And, without any hesitation, the famous preacher and scholar replied, "The greatest thing that any person ever did in this world was to bring another to Jesus Christ, the Saviour."

At the very outset of this message, let me say, "To win a soul to Christ means a battle. Yes, it means a fierce conflict with at least four mighty forces.

1. *Satanic Power!* The devil is the greatest force in the universe except God almighty. Satan, as king of the bottomless pit, has millions of demons under him, each battalion having a different characteristic, according to the various dispositions of men. There are at least seven types of these fallen angels. "They people the air and darken heaven, and rule this world."

These demons work in unison and never tire or lose hope in trying to damn every son of Adam. If one fails, Satan immediately calls from another regiment, a demon that may more fully understand your temperament. You can readily see that to rescue a soul from these diabolic forces means that we must have Special Grace and Supernatural Wisdom.

2. Another great seductive power to be outwitted, is this *Wicked World*, with all of its rottenness and delusions. It is no child's play to grapple with the evil influences of sin and win a soul.

3. *Popular Religion* is another subtle power that must be overcome. Multitudes of deceived church members and their carnal preachers have little or no use for old-time revivals. It requires great wisdom to undeceive them.

4. *Carnality, in our own People*, will put up a fight and hinder rather than help a revival. Hence, to be a soul winner, one must be more than a match for these four united forces. Above all, the main qualification is the *Unction* that comes alone from the Holy Ghost. God give us this equipment! To get one wholly sanctified may be worth more than a hundred conversions. Lord, help us to do first things first!

People say to me, "You have been preaching for over fifty years, so that you now do not need an outline; for you know your Bible well." I might reply, "Yes,

perhaps I do know a little about the Word and soul winning, but in every campaign, I must have a *Special Anointing* of power from on High, or it is a tame meeting. Not only so, but in every altar service, yes, with each individual, special wisdom must be had, to know how to approach different temperaments. One person may be emotional, another just the opposite. One may rather enjoy noise and hand clapping, while with another this would be distracting.

I remember preaching in Glasgow, Scotland. These people are hard to move, but when they do, they stick. One night, out of a large congregation, we had only seven to respond and go to the vestry for prayer. A nice looking business man declined to go, but came and sat on the front seat with his hand to his forehead. I said to myself, "I wish he would pray." I knew better than to urge a Scotchman. So I waited to see what would happen. He sat for half an hour without any apparent emotion, except that tears were dropping. "Well," said I, "the Lord is dealing with him, though I would like to see him cry and pray like they do in America." Finally, he took his hand down and, with a radiant face, said, "It is settled and settled forever that I am God's man." I believe he was as genuinely converted as any man whom I ever saw pray and shout aloud. So you see we must study different personalities.

And now I must be specific; First if you would be a soul winner, *you must be Polite!* There is nothing gained in being rude. It is not wise to put your hand upon one's shoulder and say, "Man, you are going to hell!" Some this might reach, but with others it would utterly fail. A better approach might be to hand out a good, appropriate tract. This may open the way for a friendly conversation. Next, it is in order to press home the need of the new birth.

Second, *Don't Argue!* If you invite some men, they will want to argue about Baptism, Seventh Day, or Eternal punishment. It does not pay to argue with a loud mouthed man. You could not convince him in a thousand years. Stick to the issue and tell him you are not there to argue, but to help him. If he tries to sidetrack you for a moment, say, "My friend, I am burdened for you, and suppose your theory may be right, yet you will lose your soul unless you seek and obtain heart purity."

Third, *Be Tidy and Clean!* "Be ye clean that bear the vessels of the Lord." You may not think that this refers to soul winners, but it does. If you approach some people with a bad breath, with dirty fingernails, or a dirty collar, you will fail to interest them. It does not cost much to have your clothes cleaned and pressed. Don't let your shoes run over and lack the

shine. Wesley said, "Cleanliness is the next thing to godliness." Let your whole demeanor be an invitation to come to Jesus. But they must first see in you a Clean, Lovely Jesus that makes them hungry. Yet, don't be overly stiff, but a certain amount of dignity becomes a representative of the King of Kings.

Fourth, *When and Whom not to Urge!* Many people need a little urge or push to get them started. They are waiting for a touch on the arm, or a persuasive look, and they will yield. But with others this will not succeed. They want to decide for themselves. They have a matter of fact disposition and must not be rushed. Say a word to them, but if they do not yield, come away! The next night they may decide without urging. To be a wise soul winner, one must not shake the apple tree until all the apples fall. No! But a gentle shake will bring the ripe ones down, and a little later the green ones will be ready. The late ones may be better keepers than the early ones. Lord, save us from getting ahead or behind the Spirit!

I remember seeing John Hatfield's brother getting saved. Andrew Johnson and myself were the evangelists at John's Camp near Indianapolis. The last Sunday night I was to preach, and John came to me and whispered, "There is my poor drunken brother, who was once a class-leader in the Methodist Church, but he has been drunk now for forty years, more or less. He is on the back seat. If you can do anything for my poor brother, do your best."

I preached with all my might, and, after getting the altar service started, I said to myself, "I am going back to talk to this man." I did not go directly toward him, lest he should see me coming and leave. So, I went in a round-about way, and laying my hand upon his shoulder, said, "How is it, dear man?" He replied, "Don't talk to me! Don't waste your breath on me! I am a miserable old drunkard. There is no need of making a fool of myself like I have before. I am without hope." He was bitter and hard. I took hold of his left arm and said, "What if you have started dozens of times! Don't give up! When you were a baby, you fell many times over a broom handle or an upturned piece of carpet, but you got up and finally learned the center of gravity; so that now you would not stumble over a hundred broom handles." When all my words failed, God gave me tears and I said, "Dear man, don't get angry with me; this is my last message; I may never see you again, but I am greatly concerned about your soul." Then he told me he was John Hatfield's brother. When he saw the tears falling, I felt a muscle in his arm twitch, and I said to myself, "Praise God, he is breaking." Finally, he said,

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Eternal Security

C. A. Castevens

"ONCE in grace, always in grace," "Once a child of God, always a child of God," are synonymously used to convey the import of "eternal security." The advocates of this doctrine do not deny the possibility of backsliding, but they do deny the possibility of an individual being eternally lost, when once a Christian. Recently, while listening to a preacher deliver a sermon on "Peter's downfall," he warned the audience to avoid making the mistake of the apostle, and not follow afar off. In his elaboration on this point he stated: "We follow so far off sometimes until we get to selling liquor, gambling, and highway robbery." Then he propounded the question, "Will he be lost?" His answer was: "The Lord never turns loose one of His children." For a proof text, the preacher quoted: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (I Cor. 3: 15.) With this statement we are in utter disagreement. In the first place, when an individual is selling liquor, gambling, and is a highway robber, he is not a child of God. In the second place, the text quoted does not refer to experimental salvation here, but to rewards when we shall stand at the judgment seat of Christ.

This teaching is proven to be erroneous by precept and example. Hear the captive prophet as he stands on the bank of the Chebar: "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned in them shall he die." Ezek. 18:24, 25.

From the pen of the fisherman, we are enlightened: "If, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, turn from the holy commandment delivered unto them." II Pet. 2:20, 21.

Christ's words are final on any subject, so, hear Him: "He that endureth to the end shall be saved." "To him that overcometh will I give to eat of the tree of life." "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I give to eat of the hidden manna." "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." "He that overcometh, the same shall be clothed in white raiment." "Him that overcometh

will I grant to sit with me in my throne." He that endureth, keepeth, and overcometh to the end shall be saved, eat of the tree of life, be crowned with life, eat of the hidden manna, have power over nations, be clothed in white raiment, made a pillar in God's temple, and sit with Christ in His throne. Wonderful rewards!

In conclusion, let us notice some examples. Israel demands a king. Saul is chosen, and prepared. First, he is given another heart. Second, he is anointed with God's Spirit. (I Sam. 10:10, 11.) Third, he bears injuries peacefully. "But the children of Belial . . . despoised him, and brought him no presents. But he held his peace." (He was as though he had been deaf.) (I Sam. 10:27.) Fourth, he forgave his enemies. "And the people said, . . . Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: the Lord hath wrought salvation in Israel." (I Sam. 11:12, 13.) A new heart, an anointing of the Spirit, peaceful when mistreated, and forgiving his enemies. Glori-

Enough For All

Laura A. Barter Snow

*For weary days, when with ache and pain
We strive to take up life's tasks again,
And find our weakness, ah! then the power
Of His sufficiency hour by hour
Meets us just where we are and gives
The touch we need, and within us lives—
Yes, God is enough for all.*

*God is enough for all—
For the deeper problems that life unfolds,
For the wider knowledge that round us
rolls,
For the misunderstanding of fellow-men,
Who scoff and jeer—ah! we find Him then
The refuge of all we need to know,
The haven to which we can always go—
For God is enough for all.*

*God is enough for all—
For the sudden upsets coming unawares,
For Satan's designs and subtle snares.
How could I gage the false from the true,
How stand firm and know what to do,
But for the certainty of a power,
Loving, enwrapping me hour by hour?
Yes, God is enough for all.*

*God is enough for all—
For the difficult places we have to meet,
For the tired brain and the weary feet;
For the children's questions that puzzle us
so,
Making us learn how little we know,
For the silent moan when we say "Fare-
well"
To our best beloved: then we learn to
spell—
Yes, God is enough for all.*

—Selected.

ous experience! Undoubtedly that of a saint!

After two years of victory Saul shows impatience. About fourteen years later he compromises and disobeys, and God rejects him. Twenty-three years pass, and we hear him testify: "God is departed from me, and answereth me no more." (I Sam. 28:15.) The echo of these heart rending words have hardly stopped reverberating across historic Gilboa, until we hear Israel's king crying to his armour-bearer "Thrust me through." His request is not granted, from his side he pulls his sword, falls upon it, and then, demons escort his soul to the world of unutterable sorrows, darkness and eternal death.

Timothy's father in the faith charges him thus: "War a good warfare, hold to faith and a good conscience." Then follows the sad record of Hymeneus and Alexander making shipwreck of faith. No record is left of their restoration. Again, "Demas hath forsaken me, having loved this present world, and is departed to Thessalonica." These are the last words concerning Demas. He no doubt continued his course, and finally lost his soul. "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip." Heb. 2:1.—P. H. Advocate.

Religious Revival or National Disaster

The nations of the world are today on a toboggan slide that will land them at the end in a disaster unparalleled in history. That is the considered judgment of every student of affairs who cares to look facts in the face and draw his conclusions. The multitude of conferences that have been held since the close of the war and that have failed so miserably, testify to man's best efforts to avert the danger he sees coming. What the nations are so signally blind to is the fact that only a spiritual revival will avert disaster and an international upheaval. A new spirit will never be put into the nations by congress or conference no matter how laudable their aims may be nor how altruistic the motives animating them. The war spirit is not to be exercised in this manner. The greatest step towards peace would be a revival of pure religion that would change the hearts of men and women, such as occurred in England under Wesley, and later under Moody. As individuals are changed, nations will be changed, and in proportion as God's Spirit sways a nation will the danger of war be averted. And yet the nations will not hear. They will turn to the cisterns that can hold no water, and utterly ignore Him who alone can give the water of life. Unto the end wars and desolations are determined. The pity of it is that nations will have it so.—The Evangelical Christian.

Wise Soul Winners

(Continued from page fourteen)

"If I thought it would do any good, I would try once more," and he walked down the aisle, where we fought darkness and devils for one hour. At last his voice was gone, and I was tired out. The dignified Dr. Andrew Johnson took off his long Prince Albert coat to shoo the devils away, and swung it back and forth over the head of that poor drunkard, while we hung on and prevailed for his salvation. It was a fight to the finish. Oh, how nearly we failed, when he said, "I must give it up! My voice is gone and I am too sick to pray." Here was when heavenly wisdom was needed: when to hold on and when to quit. I said, "Let us hold on a little longer! God can hear a whisper." The poor man whispered, the heavens opened and he got wonderfully saved! He lived just a short time and died shouting. That last night of the camp we had a big shout when Brother Johnson threw that big coat and it caught in one of the rafters, so that we had to use a ladder in recovering it. Yes, sometimes it pays to plead the blood and hold on.

Fifth, *Avoid ruts at the altar.* It is easy to get into a rut and think the same method that succeeded once will succeed again. You may remember, "When I got saved or sanctified, they read a certain verse to me, and now I believe that verse will do the work again." No! Not unless the Holy Spirit leads. Two brethren were praying for a backslider. One was yelling in the right ear, "Hold on! Hold on!" The other was yelling in the left ear, "Let go! Let go!" Both were right and both were wrong.

One of the best altar workers I ever saw was a good sister in my church in Atlanta, Georgia. She would hang on for hours, and finally land that soul for God. I said to her, "Sister, couldn't you avoid clapping your hands in front of the seekers face and yelling 'Amen'?" She replied, "That is the only way I can get hold of God." "Well, I will not dictate! However, I think you have gotten into a rut and can't get out."

If God could only have His perfect way. He would get the noisy people quiet, and the quiet people noisy, more or less. He would not rob us of our natural temperament, but He would balance us up. I have been praying for years, "Lord, weaken me where I am too strong, and strengthen me where I am too weak."

John Wesley tells of a certain class of believers who had fallen into the error of "Stillness." They said the Lord had written His law upon their hearts, and therefore they need not read, pray or shout. They adopted Isaiah 30:7, as their standard of piety, "Their strength is to sit still." Then

there was another class who had gone to the opposite extreme, and adopted Isaiah 12:6, as their standard, "Cry aloud and shout, thou inhabitant of Zion." How easy it is to become lopsided. Good Lord, balance us up!

Sixth, *Don't show off.* If anyone is out of the Spirit, it is when he tries to show off in the pulpit or at the altar. For instance, he may look wise and say, "Now, in the original, it reads thus and so, for be it known I am a Greek scholar." God have mercy! The instructor should be the contactor between lost men and God. Tears will do more than strut. Tell your experience, if nothing else, but don't show off!

Seventh, *When to Quit!* This is a great secret. Why spoil that which was well begun in the Spirit, then end in the flesh? Sometimes it is proper to spend much time with a soul, then again dismiss him that he may learn how to lean alone on God. It is not always best to tell all you had to give up; to tell all the restitution you had to make. Let God tell him some things, and he will remember them longer. Don't stuff him too full, lest he cannot digest it all. Some people can take in more than others. It is a fine point to know your patient; to know what he can take in and

Old Age Beautiful

Alice M. Fox

Some one once said to an old lady: "You are very beautiful." "Why shouldn't I be?" she retorted. "I've lived seventy-four years."

Old age is beautiful. Especially Christian old age. They come among us, our loved old, calmly and quietly bearing upon their faces the very tracery of God's fingers. Sometimes I feel as I look upon them that God's face will not be strange to me because I will have seen many of His features upon these children of His. Upon one I see a bit of His gentleness; upon another, the shadow of His strength; and yet upon another, the flame of His compassion.

To-day I think I saw God's face
Within this hallowed wall.

I think I saw His fingers trace

Upon an old man, stanch and tall,

The pattern of His grace;

And from His hand there spread

A silver band of love to lay

In halo on a mother's head,

As she knelt down to pray;

And when a trembling ancient came,

With palsied step and slow,

And murmured low His holy Name

The deep walls flamed aglow;

And from the solitude unspent,

A blend of sweetly smitten strings

Of harps and angels' voices bent

To meet the rushing stir of wings,

As God with age made sacrament.

—Gospel Herald.

what he must throw up! Lord, give us Heavenly Wisdom! Yes, "He that winneth souls is wise."—Cincinnati, Ohio.

Inward Holiness

(Continued from page four)

this groaning for deliverance, and saying, "O wretched man that I am! who shall deliver me from the body of this death?" I yielded to unbelief, instead of looking to Jesus, and believing on Him for the blessing; not having then clearly discovered that the witness of the Spirit is God's gift, not my act, but given to all who exercise faith in Jesus and the promise made through Him.

At length, one evening, while engaged in a prayermeeting, the great deliverance came. I began to exercise faith, by believing "I shall have the blessing now." Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, "I shall have the blessing now," than refining fire went "through my heart, illuminated my soul; scattered its life through every part, and sanctified the whole." I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, "This is what I wanted! I have now got a new heart." I was emptied of self and sin and filled with God. I felt I was nothing, and Christ was all in all. Him I now cheerfully received in all His offices; my Prophet to teach me, my Priest to atone for me, my King to reign over me.

Amazing love! how can it be
That Thou, my Lord, shouldst die for me!

O what boundless, boundless happiness there is in Christ, and all for such a poor sinner as I am! This happy change took place in my soul March 13, 1772.—The Burning Bush.

Cross-Bearing

When the Romans crucified a criminal, not only did they hang him on a cross, but as a last terrible indignity, they made him carry the cross upon his back. Probably Jesus, when a lad, had been a witness of that dreadful spectacle. How it would sink into His boyish mind the dullest imagination can conjecture. And that was why, when He became a man, He used the imagery of cross-bearing to describe all that is bitterest in life. The cross is anything difficult to bear; anything that robs the step of lightness and blots out the sunshine from the sky. And one of the primary secrets of discipleship is given in our text: "If any man will come after me, let him take up his cross daily."—George H. Morrison.